Duniya ke Qisse aur waaqiaat mein hatta ke ghadi huwi kahani aur afsaano mein bhi kuch na kuch asar zaroor hota hai aur insaan ki tabiyat aisi chizo se zaroor mutasir hoti hai, Quran-e-Kareem mein ek badi taadaat guzishta ummato ke haalaat par mushtamil hai, to iska bhi maqsad yahi haike Ummat-e-Mohammadiya ko in waaqiaat se kuch ibrat-wa-naseehat hasil ho, aur khair-o-shar, acchahi-wa-burai ke nataeiz apne apne rang mein zahen nasheen ho jaein, chunanche Quran-e-kareem, mein jab firoun jaise jaalim-wa-jabir aur Moosa عليه السلام jaise buzurg tareen paigamber ka waqiya padhte hein to haqq-wa-baatil ki jeet-o-haar aur bal aakhir haqq ki fateh ka naqsha zahen mein beth jaata hai, Namrood jaise bagi-wa-sarkash aur Ibrahim khalilullah عليه السلام ka waqiya padhte hein to Neki-wa-Burai ka ek maidaan saamne aata hai jis mein khair har imtihaan se guzarta huwa aazmaisho mein kaamyaab hota huwa nazar aata hai, bal-aakhir anjaam ke eatebaar se Ibrahim عليه السلام ke liye falah-wa-kaamrani muqaddar banti hai, is qisam ke waqe`aat hazaro saal pehle ke hein magar jab Quran-e-Kareem mein hum is ka zikr padhte hein to hamare dilo par ek khas qism ka asar hota hai, aur hamare dil ki duniya badal jaati hai aur aankhe beh padhti hein, jab kisi waqiye ki sirf likhne aur padhne mein atni taaseer hoti hai ke dil bhar aata hai to ek aisa waqiya jo ek waqiya hi nahi, balke hum is waqay ke tamaam kam-wa-kaif ko apne upar jaari kar lein, hu bahu is waqey ko apne kirdaar se ada kar lein, Aalam khayaal se aalam wajood mein layein, to is waqey ki asraat kahan se kahan pohanch jaate hain, jis se andaaza lagaya ja sakta hai ke Qurbani ka ye amal jaise ham khud apne haaton se anjaam dete hain, is se hamari apni zindagiyo par kis tarah ke asraat qayam hone chahiye, Qurbani ka asal paigaam aur dars kya hai, Qurbani ki is ebaadat ke zariye Allah Rabbul Aalemeen ko hum se kiya matloob hai.

Quran-e-Kareem ka ye waqiya sirf ibrat aur naseehat ke liye hi hota tab bhi hamari rooh ko tadpa dene ke liye kaafi tha, magar ye waqiya mahez waqiya hi nahi raha balke ummate Muslimah ko amli hesiyat se qurbaani de kar is ki misaal pesh karne aur is puraana tareekhi naqshe mein jadid rang bharne ka hukm diya gaya hai, jab ye ummat har saal Eid-ul-Azha ke is mauqe par jaanwar ki qurbaani dene ke liye churi lekar uthti hai to amli tor par Ibrahim Khalilullah عليه السلام ke is tariqe par khadi hoti hai, Jahan

Ibrahim عليه السلام ki qurbaani ke saare utaar-chadao nazro ke saamne aa jaate hain aur ye paigaam diya jaata hai ke, Aye Ummat-e-Mohmmadiya ke logo tum bhi Ibrahim عليه السلام ke bete ho, aur Ibrahim عليه السلام tumhaare baap hein, jis tarah baap ke pehle bete (Ismail عليه السلام) ne itaa`at-wa-farmanbardaari ki be misaal qayem ki thi, Aaj tumhein bhi wahi misal qayem karna hai, Aaj ke din tumhaari Qurbani mein wahi jazba honi chahiye jo pahle baap bete ki qurbaani mein thi, jab hamari is qurbaani ka silsila Ibrahim Khalilullah عليه السلام ki qurbani se jodh diya gaya to ab sirf ek jaanwar ki qurbaani ka ma`amla nahi raha, balki Ibrahimi tarz-e-zindagi se musalman ki zindagi ko jodh diya gaya, Ibrahim عليه السلام ki zindagi muktalif qism ki Qurbaniyo se bhari hai, Jaan-wa-Maal ki Qurbani, Mulk-wa-Watan se judai ki Qurbani, Biwi Baccho ki Qurbani, Maqaam-wa-Marteba ki Qurbani, puri zindagi ibtela-wa-Aajmaisho se bhari huwi hai.Allah Rabbul Aalemeen ka irshaad hai "Jab Ibrahim عليه السلام ko unke Rabb ne kai kai baton se aazmaya aur unhone sab ko pura kar diya, Allah ne farmaya **"mein tumhein logo ka Imam bano dunga, Arz karne lage : Aur meri Aulaad ko, farmaya: Mera waada zalimo se nahi"** (Suah Al Baqarah, 124)

Ibrahim عليه السلام ke hesiyat duniya mein ek aise Islah karne wale ki thi, jin ka deen hamesha tak baqi rehne wala tha isliye in ki zindagi ke namoone hamesha hamesh ke liye zinda rakkhe gaye, Ibrahim عليه السلام ko tamam Anbiya Kiraam mein markazi maqaam hasil hai, Tareekh insaniyat mein lakho Anbiya-e-Kiraam insaniyat ki fouz-o falah ke liye tashreef laye, magar kisi ki sunnat ko ye azmat haasil nahi huwi, bade bade baadshaho ke azeem-o-shaan sultanato ki chodi huwi cheezein, qoumo ke puraane tareekhi waqeaat, khandaro aur bosida qabro ar riwayato ko dekha ja sakta hai magar in ke yaadgar aur sunnat ko ta qayamat zinda rakhne ka waada nahi kiya gaya, Quran-e-Kareem bayan karta hai : **"Tumhare liye Hazrat عليه السلام Ibrahim mein aur in ke saathiyo mein behtareen namoona hai"**(Surah Mumtehna, 4). Aap عليه السلام ko mukhtalif Batoun ke hukm diya aur mana kiya aur deen ki taalimaat, Guroor ki Aag, Bete ko Jabah karna, Aur hizrat ke zariye, Biwi Baccho se judai wagaira ke zariye Aap tamam aazmaisho mein pure utre, Allah Taala ne bator inaam tamaam aalam-e-islam ke liye mansab-e-imaamat par faiz kiya, jab Aap عليه السلام eemaani tadap aur khulus-wa-lilahiyat ki aazmaish mein khare utre to Allah Taal ne kaha ke ab mein tumhein saari qainaat ka peshwa aur imaam banate hein, taaki log Aap عليه السلام ke naqshe qadam ki itteba aur perwi karein, isteqaamat, eta`at-wa-farmabardaari aur deen ke liye Qurbaani mein Aap عليه السلام ko Uswa aur namoona banai.

Ibrahim عليه السلام ne khushi mein be-qaraar ho kar kaha : parwardigaar meri aulaad ko bhi is Inaam-wa-ikraam mein shareek kar de, ta qayamat tak aane wali Aulaad-e-Ibrahim jis mein sualeh bhi the, fasiq-wa-faazir bhi, Shaikh Rashid Misri likhte hein "Ibrahim عليه السلام ki ye duwa insaani fitrat ke ain mutabiq hai, Aulaad ki taraqqi ko apni taraqqi samajhta hai, Apni aulaad ko apne se buland dekhna chata hai" (Tafseer Al Manar, Surah Al baqarah, 124). Allah Taala ne Aap عليه السلام ki us duwa ko sharf-e-qabuliyat baksh, farmaya **"Hum ne nabuwat aur kitaab inki aulaad mein hi kar di"** (Surah Ankabut, 27) Ye intehai qaabile rashk maqam hai ke Allah ne hidayat-wa-rehmat, falah aur kaamyaabi wa kaamraani inki nasal mein rakh diya.

Umoomi hesiyat se Auhda Imaamat-wa-Khilafat ki raham position zalimo ko nahi milti, deen ki rehbari-wa-peshwai, qayadat wa imaamat ka ye azeem martaba fasiqo, faziro, mushriko aur zalimo ko nahi milta, Duniyai Auhda-wa-nasab, siyadat wa qayadat dhoka-wa-faraib se hasil ho sakti hai. Doulat se kharidi-wa-bechi ja sakti hai, qoum ke mufaad se khela ja sakta hai, magar tawheed-wa-sunnat ki hifazat-wa-qayadat ka haqeeqi maqam Allah ki mukhlis bando ko milti hai, jo doosro keliye namoona ban sakein, Ibrahim عليه السلام ko Dosti -wa-Imamat ka maqaam, ye buzurgi ye sharf-wa-martaba Peer-o-Paigambar ka beta hona ki bina par nahi, in ke hairat angez qurbaaniyo aur ikhalaas-wa-mohabbat ki bina par mili.

Hamari Qurbani aur Tawheed ka Paigaam

Haqeeqat ye hai ke Qurbani Allah Taala ki taqarrub-wa-bandagi ka behtareen zariya hai, shart hai ke ebadat ke haqeeqi jazbe ke sath anjaam diya jaye, Aaj hum musalman apne Nabi Mohammad Rasoolullah ﷺ ki sunnat aur Sayyadana Ibrahim عليه السلام ki be misaal jazba ki iqteda mein qurbani karte hein lekin ye kitna afsos naak pehlo hai ke karodo jaanwar qurbaan karne ke baad bhi hamare andar Ibrahimi zindagi ka koi naqsh ubhra huwa dikhai nahi deta, Aap عليه السلام ki ye azeem-o-shaan qurbaniya tawheed-e- khalis ke haqeeqi jazbe ke sath labrez thi, Ibrahim عليه السلام is sar zameen par Allah ki tawheed ke sab se bade alambardaar the, Allah ki tawheed ko galib karna aur is zameen ko shirk-wa-kufr ki gandagi se paak kar dena in ki zindagi ka haqeeqi maqsad tha, Aap عليه السلام Shirk-wa-but parasti ki khlilaaf puri zindagi ladte rahe, magar ye kitni badi jasaarat hai ke aaj woh log bhi sunnat Ibrahimi ki yaad mein qurbaani karte hein, jo saal bhar Auliya aur Swaleh ke mazaraat par

in ke naam se janwar zabah karte hain, Saal bhar gair-ul-Allah ke naam par janwar zabah karne wale ek din Allah ke nam par zabah kar ke Sunnat Ibrahimi ki iqteda kis tarah kar sakte hein, woh ek nahi darzano janwar zabah kare, magar qurbaan hone wale janwar ka ek ek baal in ki bad aqeedgi aur galad daawe ke khilaaf sada-e-ehtezaaj buland karta hai, jo Qurbani Allah ke liye khaalis na ho woh mardood qaraar pati hai, Qurbani ek ebadat hai, jis mein gairulllah ki shirkat nahi ho sakti, kisi Nabi-wa-Rasool ﷺ ke naam par janwar choda gaya ho ya kisi Peer-o-Wali, Buzurg ke naam par janwar zabah kiya jaye ye mushrikaana amal hai, jis ke baare mein Nabi Kareem ﷺ farmate hain **" Allah ki Laanat ho us shakhs par jo gairullah ke liye janwar zabah kare"** (Sahih Muslim, 1978).

Hamari Qurbani ka Asal Raaz :

Qurbani sirf ek ebadat hi nahi dar haqeeqat ye aisa jazba hai ke duniya mein koi bhi Qoum jazba-wa-qurbani ke begair zinda nahi rah sakti, kyunke qurbani fitrat se hai, jo qoum apne aqaid-wa-nazriyaat ki haqqaniyat-wa-sadaqat ko sirf aqli aur zabani tor par sahi maanti hai, is ki baqa-wa-tahaffuz ke liye apni jaan-wa-maal aur mehboob tareen chizo ki qurbani dene ka amli jazba nahi rahti woh qoum duniya ke badalte huwe haalaat-wa-hawadisaat ke aage zyada der nahi thaher sakti, jis tarah sona aag mein tap kar nikhar jaata hai, isi tarah ek momin aazmaish ki chakki mein pis kar, taklifo aur pareshani ko bardasht kar ke aur bhi mazboot eeman wala ho jaata hai, duniya mein sar bulandi isi qoum ko naseeb hoti hai, jis ke andar aisaar-wa-qurbani ka kaamil jazba mouzood ho, jab tak hum mein naara-e-tawheed buland karne ke liye qurbaani dene ka jazba raha is waqt tak ham kaamyaab-wa-kaamran rahe, iraq se iran tak, misr se yunan tak hamara raha, hamare aslaaf ki qurbaniyo hi ka nateeza hai ke aaj Allah ka ye deen, salfiyat-wa-ahlehadeesiyat ki shakal mein duniya ke chappe chappe mein phaila huwa hai, kitaab-wa-sunnat ki manne wali jamat, Ahle Hadees har mulk aur duniya ke har khitte mein qayam hai aur ta qayamat baqi rahe gi, hamari is qurbani ka maqsood yahi hai ke aaj hum Allah Taala ki baargah mein ek janwar pesh kar ke is ki raza chahte aur ye azam rakhte hain ke baar-e-ilaha! Hum tere deen keliye tere khalil ki tarah apni jaan-o-Maal, Ahle-o-Ayaal aur apni har mehboob tareen shae ko qurban kar dene mein koi parwa nahi karenge, sab kuch tera hai aur tere hi liye hai.

Aaj hamari Eemani zindagi bhi hum se Ibrahim khalilullah (عليه السلام) ki tarah bahut se qurbaniyo ka mutala karti

hai, islam ki gurbat-wa-ijnabiyat hum se qurbani mangti hai, samaj-wa-mashre mein pheli huwi shirk-wa-but parasti aur is ka din badin badhta huwa zor, nez muslim samaj-wa-Mashra mein tawheed ki be basi ham se qurbani ka mutala karti hai, sunnat-e-Rasulullah ﷺ par bidato ka hamla, islami taalimaat par rasm-wa-riwaaz ke moute parde sunnat ke liye hum se qurbani dene ka taqaza karte hai, aryaniyat-wa-fahashi ke umadte sailaab mein doobta huwa islami maashra aur is ke darmiyaan hichkiyaan leti huwi akhlaqi qadrein hum se qurbani pesh karne ka mutalba karti hein, hamari safo mein badhta huwa ikhtelaaf-wa-inteshaar, dawat-e-deen aur maslak-wa-jamat ki qayadat mein tanashahi ka mijaz khatm kar ke ijtemaiyat ka husul, hamare ana ki qurbani mangti hai, Allah ke bando tak is ka paigaam ko pohchane ke liye ham se badi qurbani matloob hai, goya har qadam par fitno ke is mahol mein ham jahan aur jis hesiyat se bhi hain, ham se bahut se qurbaniyan ka mutalba hai, is saari qurbaniyo ko bhula kar sirf ek jaanwar zabah kar ke qurbani ka haqq ada nahi ho sakta.

Har saal ummat-e-muslimah apne Rabb ke huzoor karodo janwar ki qurbani pesh karti hai, is ke bawajood qurbani dene walo mein Ibrahimi zindagi ko koi naqsh ubhra huwa dikhai nahi deta, ham ne guzishta saalo mein bhi janwar ki qurbani di thi aur is saal bhi dein ge, In sha Allah. Lekin agar qurbani mahez ghost khori ka naam hai, to aaj guzishta qurbaniyo ke ghost-wa-khoon ka naam-wa-nishan nahi raha aur is qurbani ke baad bhi nahi rahega, lekin hamari ye qurbani Eta`at-wa-farmabardaari aur apna sab kuch qurban kar dene ki mashq ka naam hai to phir qurbani apne asraat ke lehaaz se sada bahaar hai, agarcha janwar ka khoon zameen pe khusk ho gaya aur ghost hazam hogaya, magar jo chiz Allah ko pohanchti hai woh ab bhi baqi hai, aainda bhi baqi rahe gi aur isi se behtareen badle ki umeed bhi ki ja sakti hai. Allah Taala ka irshaad hai **"Allah Taala ko qurbaniyo ke ghost nahi pohanchte na unke khoon balke ise to tumhaare dil ki parhezgari pohanchti hai"** (Surah Hajj, 37).

Allah Taala hum sab ko khulus-e-dil ke sath qurbani ki azeem maqsad ko samajhte huwe Allah ki bargaah mein qurbani pesh karne ki toufeeq ata farmai aur hamari is ebadat ko qabool farmaye. Aameen.

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بسم الله الرحمن الرحيم

Juma ka Paigam

Uswa-e-Ibrahimi

Aur Qurbani Ka Paigaam

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